



IBN BASHISH
Abdusalam, son of Bashish
SPIRITUAL TEACHER OF
AL SHAZLI

A WESTERNER'S SPIRITUAL JOURNEY
TO THE EAST

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The Martyr, the Universal Spiritual-Pivot (Qutb) of his “
”time
*Abdulsalam ibn Bashish, his rank in Morocco was like “
to that of Shafee in Egypt” ibn Iyad*



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بسم الله الرحمن الرحيم



TRANSLATOR'S BIO

It was in the early 1970's that Allah blessed us to know and connect with the late scholar Hafez, Shaykh Abdullah ben Sadek Al Ghumari, the great scholar and authority of Prophetic Sayings .(Hadith)

Among Hafez Abdullah's great work is that of the explanation of ibn Bashih's supplication on the Prophet, praise and peace be upon him. Hafez Abdullah established his explanation of the supplication .upon the roots of the Koran and Hadith

Allah has favored us with many blessings amongst which is the narration of 8266 Authentic Prophetic Quotations transmitted via Shaykh Abdullah which is available for free download, 1000 of which have been translated into English. We were also blessed to translate Imam Nawawi's reference of hadith "The Garden of Righteousness", the sources of which Hafez Abdullah transmitted, and inshaAllah, it is our intention to produce the Shaykh's large .work on the Divine Hadith

Allah has also blessed us to know and connect with Shaykh Muhammad Al Fatah, one of the great Sudanese Awlia, known for his devotion to the worship of Allah and his recitation of the Koran. Shaykh Muhammad was also blessed to receive the Greatest Name of Allah. It was through the supplication of Shaykh Muhammad, that Allah blessed us to be instrumental in producing the largest USA authoritative book "Prayer and Al Islam" which successfully eliminated the teachings of the false American prophet, Elijah Muhammad. This book guided the would-be seekers of truth to the true path of Islam. Upon the invitation of Muhammad Ali Clay, the world champion boxer, Hafez Abdullah visited America and reviewed this book and subsequently gave it the seal of his .authoritative approval, Al Hamdulillah

Shortly after the completion of "Prayer and Al Islam" we began the translation of the meaning of the Holy Koran into English. This translation has been acclaimed to be the closest translation of the .Arabic Koran and is free for download on Allah.com

Through the blessings, supplications and encouragement of these great shaykhs Allah had blessed us to migrate to the USA where we lived for 25 years. During that time, in the very early days to the internet, we were blessed to establish the much visited sites of [www. Allah.com](http://www.Allah.com) and www. Muhammad.com in Arabic and English. Allah.com is directed to the English speakers and contains over 150 books amongst which is Judge Eyad's famous reference "Ash Shefa" on the virtues of the Prophet, praise and peace be upon him, and "The Millennium Biography of Prophet Muhammad" which takes the reader on a journey through the life and times of our beloved Prophet, praise and peace be upon him, as well as Al Ghazali's "Revialization of Islamic Sciences, and the famous, well loved poem praising the Prophet of Al Busary "Burda" and "Dalail El ".Khayrat

As in the case of all our work, these books are free to all who wish to download, we seek neither fame nor fortune. Our aim is the seeking of the pleasure and reward of the mercy of Allah, ever .hoping to be admitted into the company of these righteous people

Prior to our migration to America, Allah blessed our family to know and connect with yet another of the great spiritual guides, the late Shaykh of Azhar, Dr. Abdulhaleem Mahmood. Dr. Abdulhalleem wrote many illustrious works that bring to light the perfect fellowship of the first and second generations of Muslims who did not deviate from either the way or teachings of the Prophet, praise and peace be upon him. It is by following their example we are protected from deviating from the way of the Prophet, praise and .peace be upon him

We ask Allah to guide us to be beneficial to ourselves and our visitors through learning and the practice of the translation of these major works into the English language and know, without doubt, that the recent emergence of the sect of Wahabi fanatics who claim to be representative of Islam is devoid of the mercy with which the Prophet, praise and peace be upon him, was sent to .guide us. Their doctrine also makes false claims about the Divinity

The deviant Wahabi sect cannot by any stretch of the imagination .be considered to be representative of pure Islam

Al Hamdulillah, we have been blessed more recently to be able to complete the mammoth undertaking of collecting, collating, categorizing, and presenting the authentication of all the major transmitters of the sciences of Hadith in Arabic from which the

layman and scholar may search their need and benefit. This work
.is available on Muhammad.com

The Connecting of Abulhasan Shazli to the Spiritual Pivot

Ibn Bashish

Even from a young age Abulhasan Ashazli, may Allah be pleased with him, had become very knowledgeable in Islamic sciences and took great pleasure in fasting and worshipping to the utmost of his ability. However, Abulhasan Ashazli felt a burning need to come closer to Allah in which his heart would be illumined by the light of knowledge and through which the barriers to be traversed would be revealed to him .and thereby his want would be satisfied

Dear reader, we are sure you are anxious to know how he satisfied this burning need, which path he took and the all
?important question from where and how did he start

You should understand dear reader, that the beginning for such road to Allah should be easy and simple. It starts by finding a person who is an expert in such matters and has traversed, examined the path and exposed the slippery slope and mistakes one is apt to encounter. By connecting with such a person one's heart will ultimately be lit on the road .that leads to Allah and saved from its pitfalls

So where can one find such an expert shaykh, and what is
?the way one should take to him

Let us examine the search of Abulhasan Ashazli. When the Abbasid governed Iraq, Baghdad flourished. It was the prestigious center of learning and the aim of every student of not only religion but of worldly sciences. It was there that the grand jurists, prominent scholars of the prophetic sayings, leading Sufis as well as politicians and leaders .would gather

However, it was now the 7th century of the Islamic calendar and Abulhasan with his burning need, ever hopeful of finding the same illustrious conditions still in existence, traveled from his home in Morocco to Baghdad in search amongst the ranks of sufis one who was experienced and capable of guiding the novice traveler and the seeker on the path to .Allah without error

His traveling was not that of an ordinary traveler, rather it was a migration to Allah in which his soul was anxious for the guiding light to be made transparent. His migration was one of hope adorned with anticipation, continuously .accompanied by questions that had no well defined answers

He questioned himself if in fact he would be blessed to find his shaykh in Baghdad and locate him, but then again perhaps he would not be in Baghdad so how and where should he search? Then, there was the question that once he was blessed to have found the shaykh whether or not he would be accepted by him, and on the other hand what .advice would he be given

After many weeks of traveling, he finally reached Iraq where he was blessed to meet Shaykh Abu Alfatah Alwasiti and is quoted as having said, "When I entered Iraq I met the good Shaykh Abu Alfatah, and I have never seen the like of him in ".all Iraq

However, although he held this shaykh in high esteem his search was for the Pivot of his age, who was the pivot of spirituality, and the question still remained where might he ?be able to find him

At last he reached Baghdad, the capital of Iraq, where he met many good people and spiritual friends of Allah (Awlia) and became their frequent visitor. He saw the light of goodness and piety shining from them but still his search for .the Pivot remained unfulfilled

During one such visit with a certain Awlia with spiritual foresight he was told, "You are seeking the Pivot of this age

here in Iraq but he is not here, he is in your own country, so
".return and you will find him

Having received this great news Abulhasan returned to Morocco in haste with renewed hope and great expectations. When he reached Ghumara, a village outside Tangier, Morocco he recommenced his search for the Pivot asking both resident and traveler alike if they knew where he might .be found

In his anxious state he composed a short poem that :expressed his inner concerns
*I say that today I am about to reach my aim"
.yet it so near and yet so far
,I ask you about my search, is there any one to inform me
?'anyone who can say 'yes
His residence has been distanced
,if only I knew where its people had pitched their tents
!in which location of Allah and when
,It is then that I will ride the path of the wind behind them
and it is adorned with 'yes' in which the stars fall short
"!and one day it will be, and what a day it will be*

The day Abulhasan longed for was near at hand, and when it .arrived it transformed his spiritual status forever

Abulhasan was blessed to find the Pivot worshiping and living in seclusion in a cave at the top of a mountain. Anxiously Abulhasan approached the Pivot, and the question that had accompanied him throughout his search was foremost in his mind, "would he be accepted and what advice would he be given." Upon nearing his presence, Abulhasan asked permission to approach and was told, "Go ."
."and bathe yourself completely

Close to the cave there was a spring of running water, so he bathed himself. Having done so he returned to the Pivot, but the Pivot told him to repeat the bathing; obediently Abulhasan returned and bathed himself. Once again Abulhasan sought the permission of the Pivot but again he .was told to return and repeat the bathing

Obediently Abulhasan returned and it was then that he realized it was not only the actual bathing of the body to rid itself from impurities, but also that the washing was symbolic, it was the cleansing of his spirit that needed to be addressed and cleansed. Abulhasan focused and cross-examined himself and it was then that he realized that up until that time he had been **proud** of his knowledge, and **.fond** of the intensity of his worship and fasting

Dear reader, you must remember that despite his youth Abulhasan was indeed very knowledgeable and found great pleasure and satisfaction in his night worship and voluntary fasting, and had become oblivious to the error of **pride and the self-satisfaction** he had fallen into and it was on .account of this that his soul had become tarnished

Upon this realization Abulhasan became deeply sorrowed and ashamed of himself, whereupon he immediately sought repentance from Allah, washed away his pride and it was only then that he was cleansed and ready to meet his .teacher, the Pivot

Dear reader, let us reflect and ponder upon the text that narrates the story of the meeting of Prophet Moses and Al .Khidr, peace be upon them

Moses said to him, 'May I follow you so that you can teach "me of that you have learned of righteousness." Chapter 18:66

Pay attention to the way in which Moses addressed Al Khidr, he started with the word 'may'. By starting in such manner he had purified himself from the burning desire he had. He did not say, "Indeed I want" or, "I am intending" nor yet did he say "I am interested, or I would like etc.," to be taught by .him

:Footnote 1

The three bathings acted as a form of seclusion for Abulhasan similar to the seclusion of his teacher in the cave and the seclusion of believers, men and women alike that shut themselves away in a mosque during the last ten days

of Ramadan. This seclusion is the beginning of internal transformation in which a person contemplates and subjects himself to deep self-auditing and moves from the negative zone to the positive zone not only in faith but also ethics in preparation of becoming a member of the higher spiritual assembly. Another superb illustration is that of Abumadyan, the shaykh of 12000 shaykhs, who would enter into a private seclusion each time he learned a single Koranic verse and a .single prophetic saying

...

From this example we learn the word “may” demonstrates negation of the self i.e. the words “me” or “I” and any undetectable ego. By negating the self, Moses rendered .himself free from the blemish of pride

After the word “may” comes another word, “follow” this endorses his humility and negates pride. Prophet Moses, peace be upon him, did not say, “May I accompany you” or, “be your friend” or even “be a colleague of yours”, rather he .”said “follow you so that you can teach me

From this it is learned that the wanting person (marid) with his guide (shaykh), or the student with his teacher, must be that of “may I follow you.” If the relationship is otherwise and feelings differ then the relationship will be of no benefit to the student (marid) as he is unfit and in dire need of the .”urgent command “go and bathe yourself completely

When the student realizes the flaws in his soul, repents and then bathes washing himself free from these flaws then he is .eligible for goodness

The bathing from the whispering of the self and the whispering of the feeling should be from the sin, and the bathing from the sin is brought about by repenting to Allah in all humility and with a pleading supplication in the state of worshiping that relies only on Allah asking for His relief and .forgiveness

Therefore, one should take the bath and direct oneself to ,Allah saying in all sincerity

Lord, we have harmed ourselves. If You do not forgive us “
and have mercy on us, we shall surely be among the lost.”
.Chapter 7:23, The Ramparts

Whereupon Allah in His mercy accepts His worshiper who
now enters the environment subject to the His pleasure. If
this is not the case and one does not bathe oneself then one
.will be cast out from the mercy of Allah

Dear reader, pause for a minute and reflect upon both the
admonition and the lesson learned from the story of Prophet
.Adam, peace be upon him, and iblis, the stoned and cursed

This status, the purification from sin, is the first step the
.shaykh delivers to the marid

Each time a shaykh accepts allegiance and delivers the path
of repentance to the marid, he himself is seeking repentance
with him and asks for forgiveness like his marid because he
perceives himself to be imperfect and falling short in his
running to Allah, the High, asking Him for relief and
.forgiveness

Dear reader, it is very noteworthy to know the condition of
the Awlia at the end of their life here on earth. At this time
each and every Awlia experiences an unending,
overwhelming concern and is found persistently asking Allah
.for His relief and forgiveness

Of this Abuyazid Albistami said, “They do so following the
Messenger of Allah, praise and peace be upon him, who said
increasingly, “Exalted is Allah with His Praise, I ask Allah for
”.forgiveness and I repent unto Him

Ahmad ibn Hanbal reported Lady Ayesha, may Allah be
pleased with her, as saying, “Towards the end of his life, the
Messenger of Allah, praise and peace be upon him, would
say increasingly, ‘Exalted is Allah with His Praise, I ask Allah
for forgiveness and I repent unto Him’. And also reported
that he said, ‘My Lord has informed me that I will see a sign
in my nation, and He has ordered me that when I see it that I

should exalt Him with His praise and ask His forgiveness for
".He is the receiver of repentance, and indeed I have seen it

*,When the victory of Allah and the opening comes "
and you see people embracing the Religion of Allah in
,throng
exalt with the praise of your Lord
.and ask forgiveness from Him
".For indeed, He is the Turner (for the penitent)
Chapter 110, The Victory*

Let us return to the experience of Abulhasan who, having
washed away his pride and self-satisfaction of knowledge
and deeds went impoverished to ibn Bashish who came
.down to him wearing a straw hat and darned clothes

Ibn Bashish welcomed him saying, 'Ali, son of Abdullah, son
of Abduljabar - and continued to mention his lineage up to
the Messenger of Allah, praise and peace be upon him'. Then
he said to him, 'O Ali, you came to us impoverished from
your knowledge and deeds, so you have received from us
the richness of life and the Hereafter.' Abulhasan was
astonished by his saying. Later he said, "I stayed with him
".many days until Allah opened for me my inside

So who then was this knowledgeable person of Allah? And
?who was this Pivot

The life of ibn Bashish

?Who then is this Pivot

The pivot Abulhasan sought and was blessed to find was our
master Abdulsalam, son of Bashish often referred to as
.Mashish, may Allah be pleased with him

,The author of the book "Dorar" Bahyia said of Abdulsalam
He was indeed the great pivot of spirituality, the famous "
standard bearer and was as distinctive as a mountain. His
ranks are so great that they are comparable to the full moon
at its zenith, the clear proof. No one during his life ever

disputed the greatness of his rank, and the capacity of his
.spiritual protection for everyone, he was indeed famous

His path was that of recovery; a cure for the diseases that
affect worshipers, and mercy descends on each gathering at
.the mention of him

News of his greatness and fine attributes was no secret and
it was spread far and wide by caravans and bands of
travelers. He spent his life worshiping. The fortunate, happy
.people journeyed in his direction to derive benefit

He was, may Allah be pleased with him, knowledgeable, and
.the best person from whom to seek knowledge

He reached the ultimate rank of being indifferent to all
worldly pleasures for his great love was solely that of
.spiritual pleasure, and nothing could lure him from it

Allah placed in him two great honors namely his earthly
lineage (a descendant of the Prophet, peace be upon him)
and religious honor, so that he reached the virtue of realized
".certainty

Ibn Abad commented upon his high rank, "The rank of ibn
".Bashish in Morocco was like that of Shafee in Egypt

In his book "The Ranks of Shazlia" ibn Cowhan added to his
status saying: "He was of high rank and his knowledge was
honorable. Not even by the width of a hair did he ever step
out of the confines of religious jurisprudence. He was
tirelessly enthusiastic about all religious affairs and labored
in the spreading of its virtue. He was a descendant of our
master Al Hasan, may Allah be pleased with him, from the
'Family of the Prophet's House' and one found in him their
fine attributes. He focused himself entirely upon Allah, and
was both brave and generous, and also indifferent to the
".pleasures of this world

Even at an early age ibn Bashish had been in the habit of
directing his life towards Allah and his worship and
pilgrimage. And this was a great source of comfort to him.

This is confirmed by Abulhasan who informs us that at the age of seven ibn Bashish occupied himself on the path to
".Allah

Those of you who are familiar with the lives of great walis (friends of Allah) such as Sahl, son of Abdullah At-satoree who was deep in knowledge and a great worshiper, should know that ibn Bashish was very similar and is among those whom Allah will encompass in His shade (Throne) on the Day of Judgement when there will be no shade except His. Because the Prophet, praise and peace be upon him, is reported as saying in many references including Bukhari: "Seven (categories of people) will be placed under His shade on a Day in which there is no shade except His. A just ruler, a youth who grew up worshiping Allah, a man whose heart is connected with the mosque and when he emerges from it he returns to it in haste. Two men who love one another for the sake of Allah so that their meeting and departure is for Him. A man who remembers Allah in seclusion and whose eyes overflow with tears. A man who is called (for sin) by a woman of influence and beauty and says, 'I fear Allah, the Lord of the worlds.' A man who gave undisclosed charity so
".that his left hand did not know what his right hand spent

So dear reader, it is very clear that ibn Bashish has at least two of these characteristics. Ibn Bashish traversed various levels of worshiping in his youth and of this rank Abulhasan said, "As great mountains of Kashf (meaning the ability to see a thing in its hidden status whereupon the concealed is made apparent), and this was even in the early days of his
".youth

As he matured he ventured upon a spiritual tour and continued upon his tour for sixteen years. The phrase 'spiritual tour or spiritual tourism' are honorable phrases and :Allah described believing men and women as

*Allah has purchased"
,from the believers their selves and possessions
and for them is Paradise
,They fight in the Way of Allah, slay, and are slain
that is a binding promise upon Him*

*,in the Torah and the Gospel and the Koran
 and who is there that more truthfully fulfills his covenant
 ?than Allah
 Therefore, rejoice in the bargain you have bargained with
 .Him
 .That is a mighty winning
 ,Those who repent
 those who worship Allah
 ,and praise (Him); those who journey
 ,those who bow
 ;those who prostrate themselves
 ,those who order righteousness and forbid evil
 - and those who observe the limits of Allah
 ".give glad tidings to the believers
 Koran, Chapter The Repentance, verses 111-112*

This honorable phrase has its own meaning: first, the tour or journey for the sake of worship. A person in his home is occupied by many affairs, but to be able to achieve this he must relieve himself from it to be in seclusion with Allah, the
 .Exalted

This seclusion is that of a spiritual retreat, somewhat similar to the tired body in need of rest that goes away to a resort for replenishment. The traveling of a person whose travel is that of a spiritual resort means traveling for the sake of worshiping in order to come near to Allah, and receiving
 :admonition and lessons. There is no doubt that
*;In the creation of the heavens and the earth"
 ;in the alternation of the night and day
 in the ships that sail upon the sea
 ;with what is beneficial to the people
 in the water which Allah sends down from they sky
 ,and with which He revives the earth after its death
 ;and He spread in it from each moving (creation)
 ,in the movement of the winds
 and in the clouds that are compelled
 - between heaven and earth
 ".surely, these are signs for people who understand
 The Cow, verse 164*

There is no doubt that in one's travel of worship there are abundant lessons to be learned and admonition to be heeded

Many sufis, amongst whom was Tho Al Noon Al Misri, occupied themselves in traveling for the sake of worship. Such people would travel along the banks of rivers, or by the edge of deserts taking for their cover the sky and the earth for their bed. They would spend a week or more traveling and spent their days fasting and in contemplation, whereas their night was spent bowing and prostrating in prayer. When they returned, their face shone with the light of faith and that of good people, and told of the lessons they had learned and the admonition they faced during their spiritual tour. In such way Allah used them to benefit others whilst writing for them the reward of a guide for those subject to be guided

Secondly, this is the spiritual journey in search of knowledge

The Islamic nation was at one time spread far and wide. It was just one nation without frontiers and one did not face hindrances between them. It was as Allah loved for it to be. Allah says

*„Indeed, this nation of yours is one nation“
„and I am Your Lord
“therefore worship Me
The Prophets, verse 92*

And in His saying
*“and upon them and on the ships you are carried“
Believers, verse 22*

Because the Islamic nation was spread far and wide it was not surprising to find scientific specialists dispersed throughout the nation rather than gathered in just one sector of the nation. Leading scholars of the day were to be found in many provinces consequently the anxious student had no other choice except to tour from one place to another to receive knowledge from such scholars. Examples of such spiritual tourists include Imam

Al Ghazali as well as many other fine teachers. These spiritual tourists would be found traveling between the great cities of learning from Medina, Baghdad, Cairo, Damascus and other capitals of knowledge and thought

Therefore it is understood that this form of tourism, that of spiritual well being and renewal, also means traveling for the sake of knowledge, so it is an honorable phrase that relates to believers

In this day and age the words "tour, tourist or tourism" rarely bear the same virtue and have become symbols of the miscarriage of wasting time, having fun and the increase of sin and mistakes are rampant. Fun and wasting time has become the aim of countries to attract tourists of today, so in order to satisfy the wants of tourists countries now aim to provide mischief making facilities and immoral activities

Islamic countries do not escape this miscarriage and are culpable of providing alcoholic beverages. They are culpable on several counts, they not only import them, but also produce and export these beverages, all of which is forbidden by Islam

It is forbidden for an Islamic country to provide such facilities because the liquid has been cursed by Allah, the High. He cursed it itself, its drinker, its carrier, its trader, its distiller, the person who places the order and even the waiter who serves it to the client - all enter into the circle of being cursed for their role

It is clear that those countries that strive to make the tourist a source of wealth through the income gained by wine making etc, pay little or no attention to either religion or ethics. They also leave themselves wide open to prostitution, illicit sexual activity and night club attractions

International Conferences held in Europe and America attended by pharmacists, physicians, psychologists, social worker and of related standing issued a report in

which all concluded that beer is a wine related beverage and known for its harmful effects. People in all sectors of society are aware of this but often turn a blind eye

The word "tourist" and its derivatives has now become or turned to be the magical key that opens everything that is forbidden and made it permissible

:Muslims know – or ought to know – this assured certainty
*Had the people of the villages“
„believed and been cautious
We would have opened upon them the blessings
from heaven and earth
But they belied
“and We seized them for what they earned
The Ramparts verse 96*

For those who obey Allah there is always His care, success and blessings therefore Muslims should be aware that if tourists are a source for forbidden money then destructive events will surely follow what the tourist brings. Unforeseen events will either come from the heavens or spring up from the earth, not to mention the decrease of wealth from ill-gotten gains and one must not forget that the anger of Allah, the Exalted, and His hate is directed at those who neglect His Command and step out of His path

In the same week an Arabic newspaper reported both the announcement that a beer brewing company proudly announced that its profits had reached one million pounds, and the cinema entertaining industry had realized a staggering loss of eight million pounds, therefore the forbidden profit had been faced by faults (of pride and ostentation) and losses

:However, Allah says
*„For whoever does a righteous deed“
„Be they believing men or women
We shall recompense them with their wage
“According to the best of their deeds
The Bee verse 97*

*,Whosoever fears Allah
 ,He will appoint for him a way out
 ,And provide for him from where he does not expect
 .Allah is Sufficient for whosoever put his trust in Him
 .Indeed, Allah brings about whatever He decrees
 Allah will ease (matters) by His order for whosoever fears
 ".Him
 Divorce verses 2-3*

Now let us return to ibn Bashish who, following the habit of his predecessors, traveled for the sake of worship and learning. One of his biographers said, "His light was with him since he was an infant in the cradle and it continued throughout his youth. He crossed the land like the speed ".of the wind

One night whilst he was on one such tour he spent the night in a cavern and as he worshipped he saw a shaykh enter so he asked who he was. The Shaykh replied, "I have been your Shaykh since you were seven years old, and the matters you received were from me." Then the shaykh proceeded to mention the matters all of which .had materialized

His Shaykh was our master Abdul Rahman ibn Al Husain Al Madiny (of Medina) As Shareef who was known as Zayat. He lived in the Olive Oil Alley in Medina, the blessed city of the Prophet, may Allah praise and venerate him. .History falls short in reporting his other shaykhs

Bushari said: "It is important for us to pause a little and reflect on the title "Shaykh". The opponents of Ihsan have attacked the rank of shaykh, however, in Ihsan the rank of shaykh is a natural progression. A shaykh of the science of Ihsan is an expert, one who studied the path which he both traveled and traversed. He understood its slavery, laws and dangers that are not only to be studied but practiced. He also knows it to be a test, a condition and a feeling. He knows how to do it, guide and coach those who wish to travel on the road step-by-step until he/she reaches the nearness of Allah and at that time the

novice has aspired to the rank of shaykh in which he will
.draw others to the path

Imam Korayshi, the author of "Korayshia Letters", said,
"In Ihsan, it is imperative that the novice has a shaykh to
teach him good manners, because if this element is
".lacking he will never be successful

Abu Yazid was of the opinion that, "Whosoever does not
have a teacher his leader becomes satan." Bushari also
quotes Abu Ali who said, "If the tree springs up by itself
without a planter having planted it, it will produce leaves
but not fruit. In the same way a novice who does not have
a teacher from whom he takes his way breath-by-breath
becomes a worshiper of his own lust in which he will not
".find a way out

The profound French thinker and convert Rene Guenon
lived in Egypt for many years and commented, "There is a
major condition in Ihsan and it is that of spiritual impact,
or to use a more accurate word 'blessing'. This blessing
does not come except through a shaykh, and from him
comes the linkage, because the linkage is nothing other
than blessings transferred from the shaykh to the novice
who in turn will become a shaykh and have an impact on
novices. Ihsan is not the research of scientific words, nor
can it be taught through books according to a curriculum
even that written by the grand shaykhs of the science of
Ihsan. The benefit of such books is for the sake of
encouragement, to strengthen one's contemplation, and
one must be aware that no one can advance by just
reading these books, they have to be understood and
".explained by those with the ability to understand

Rene added, "The condition of ihsan is that a person
connects with an authentic link or as often referred to
'chain' because if this is not the case the blessings will
not materialize. This is because a sound chain is a basic
requirement or condition for anyone trying to reach the
rank of ihsan, and this condition is applicable to even the
preliminary ranks. Once this sound connection is
established, the good natured novice receives blessings

through his shaykh and starts on the voyage of the grand jihad which is both spiritual contemplation and the remembrance of Allah in which he sees Allah in each and every action and deed, and avoids the detrimental, thereby concentrating his thought upon the angelic assembly. Once he has reached that rank he attains a status higher than the limits of his temporary human existence through which he becomes of the Lord and this is indeed the birth of realized ihsan...." This, dear reader, is what is meant by pausing to examine the meaning of . "shaykh

As for the shaykh of ibn Bashish, he was Abdur Rahman Al Madinai, may Allah be pleased with him. Ibn Bashish in turn was the shaykh of Abulhasan Asshazli who raised amongst others the shaykh of Abdul Al Abbas Al Morsi, .may Allah be pleased with them

Ibn Bashish's traveling taught him many things, so that he neither sought the attractions of life, nor was he anxious for them. He sought neither fame nor leadership because he worked for and been given success in the cleansing of his heart from the lust of prestige. His aim was solely for Allah, and those whose aim is such do not belong to people therefore he spent his life hidden in seclusion so his secret remained intact with Allah. It is .because of this that very little is known about him

A historian commented, "He would hide from all eyes, and severed himself from everything so that he might dedicate himself to the worship of Allah. He ran from the trials of people and became absent from the creation. He immersed himself in the witnessing of the glory of the ".Truth

Just before dawn it was the practice of ibn Bashish to supplicate to Allah and ask Him to keep mankind away from him and that he be distanced from them. Abulhasan confirmed this saying, "Whilst on my travels I found a cave in which I decided to spend the night when I heard the voice of a man inhabiting the cave. I decided not to disturb the man so I sat by its entrance. Just before dawn

I heard the man supplicate, "O Allah, there are people who ask You to bring people for them and make them servile, so You made Your creation serve them and they are satisfied with that from You. For myself, I ask You that they avoid me and swerve away from me until I have no refuge except in You." Abulhasan went on to say, "Then the man came out of the cave and it was ibn Bashish. So I said to him, 'My master, I heard you say such and such', whereupon he replied, 'O Ali it is better for you to say, O Allah, be for me, or to say, let the hearts of Your creation serve me, because if He is for you, everything will be for'.you

Allah was sufficient for ibn Bashish. He loved his seclusion in which he was able to immerse himself deeply in the worship of Allah anxiously desiring to be in presence of .His Glory and Beauty

It is possible that the answer for his love of seclusion lies in the advice he gave to Abulhasan, "Escape from the best of people even more than escaping from the worst of them who hurt your body, because the best of them hurt you in their heart and it is better for you to be hurt in ".your body rather than your heart

From this statement we understand the meaning of the phrase 'swerve from him' and his statement 'until I have '.no refuge except You

The closing advice given to Abulhasan by ibn Bashish as he was about to depart is worthy of note. Abulhasan asked, "O my master advise me." He replied, "O Ali, Allah, Allah, and the people, the people. Purify your tongue from their remembrance and your heart from being directed towards them. Protect your limbs and establish the obligations and thereby the friendship of Allah is complete with you. Do not mention them except for the obligation Allah has decreed for you thereby your rank of abstaining will be completed, and supplicate, 'O Allah, relieve me from remembering them and whatever comes to me from them, and save me from their evil. Make me rich with Your good instead of theirs. Guide me especially

from their evil ones, for indeed You are capable over all
".things

Dear reader, from this statement and the others we have mentioned it is clear why historians are unable to write more about ibn Bashish. Most references overlook him so that his mention only exists in the work of historians such as ibn Ataillah in his book 'Lataif Al Manna' and ibn Sabah's book 'Dorat Kasar' as they wrote about
.Abulhasan

However, ibn Bashish's great miracles are apparent in two matters. The first is the raising of Abulhasan, and the second is that which caused him to come out from his
.seclusion to fight against the false prophet

As for raising Abulhasan, a historian wrote this priceless statement, "Abulhasan was the pendant amongst the
".chains around his neck

When Allah caused him to become hidden from this apparent world, He caused his student Abulhasan to substitute for him. Consequently, in reality the defining of the student became his private record, and there is no other way to imagine him other than to realize him in this way. This is because there is no proof that he met anyone else in this manner or that anyone other than Abulhasan
.narrated his speech

The linkage of ibn Bashish and Abulhasan unites through his teacher, the Caliph Muhammad, son of Idris, may
.Allah be pleased with them

It was on account of his great spiritual rank that ibn Bashish reached the seven heavens seeking to be hidden from humanity that Abulhasan, who had traveled to distant Iraq in search of him, was oblivious to the fact that the one he sought was actually in his own community, living less than a day's travel away from his
.home, and that they were related

As ibn Sabagh reported, "Abulhasan said, "'When I entered Iraq I met the good Shaykh Abu Alfatah, and I have never seen the like of him in all Iraq although my aim was to meet the Quobt, and then one of the Awlia questioned me: Do you seek the pivot in this land when he is in your own country? ".Return to your country and you will find him

Ibn Sabagh continued his narration saying, "So Abulhasan returned to Morocco and searched until he met his teacher who was the shaykh, the wali, the pivot, who was knowledgeable and had reached the state of sincerity and the rank of safety. He was my master Abul Muhammad Abd Assalaam, son of Bashish a descendant of the Prophet ".through Alhasan, peace be upon them

Just before Abdulhasan parted company with ibn Bashish, ibn Bashish supplicated to Allah, then said to him, "Go to Africa and reside in a country called Shazla, for indeed Allah, the Mighty, the Glorified will name you 'The Shazli'. After that you will move to a land in the east where you will inherit the ".state of poverty

The spiritual predictions for Abulhasan that lit the heart of ibn Bashish from the unseen were drawn from the Light of Allah and each of the predicted events materialized at their .decreed point in time

Therefore, it is apparent that his fostering of Abulhasan was indeed one of the great miracles of ibn Bashish because of the fact that Abulhasan Shazli raised and continues to raise generations of followers. May Allah be pleased with them our .masters ibn Bashish and Abulhasan Shazli

Their spiritual path is that of Ihsan and it spread throughout the east and west. The followers of Shazli, both male and female continue to follow the spiritual discipline of jihad in the path of Allah guiding people in religion and promoting .knowledge

When it comes to the matter of a traditional *defensive* war called for by *an authoritative* caller to take up arms, the followers of the Ihsan way strictly adhere to the way in which

the Messenger of Allah, praise and peace be upon him, conducted his *defensive* warfare. When such a call is made the followers of the Ihsan way take their directions from the .path's leader

An example of such a *defensive* battle is that of the battle of Mansoura when Abul Hasan Shazli called upon his followers .to fight and for which Allah gave them an outright victory

There are literally millions of the followers of the Ihsan way of Abulhasan Shazli and these followers are known by the name "The Shazlia, the children of Shazli" who are also "the children of ibn Bashish". Therefore, it is considered as a stage of honor for ibn Bashish just as it is a stage of honor for Abulhasan through which the follower's life becomes enriched both spiritually and materially through both of .them

Ibn Bashish gained great pleasure at being blessed to worship Allah, fast for the sake of Allah, stand at night to offer his prayer, and contemplate upon the creation of the heavens and earth. His satisfaction was settled in the .happiness of the awareness of Allah

The following story gives us an insight as to ibn Bashish's attainment of the life of spiritual satisfaction. Abulhasan entered a cavern and found him there and said later on, "I was scared, deeply in awe of him. I asked, 'My master, how are you?' He replied, 'I complain to Allah of the coolness of satisfaction and surrendering just as you complain from the heat of planning and being able to select.'" Whereupon I said, "My master, as for the heat of planning and selection, and I have tested it, I am in it now. As for your complaint of the coolness of satisfaction, why is that?" He replied, "I am fearful that their pleasure might occupy me and distance me ".from Allah, the High

Ibn Bashish had reached the stage of 'cool satisfaction and .surrender' although he complained to Allah of this coolness

As for the second miracle that compelled ibn Bashish to come out from seclusion, it was to lead his society against

the liar, ibn Abi Atawagin Ktami who claimed the rank of
.prophethood

As soon as ibn Bashish received news of the emergence of this liar, he left his cave in defense of the Seal of the Messengers, praise and peace be upon him, in a way one might observe an angered, roaring lion, to lead the society against ibn Abi Atawagin. His bravery can be compared to a fearless warrior who throws himself right into the middle of a
.battle, fearing neither sword nor combat

Kitami had not only started to lead a revolution, but also through the means of magic, trickery, and calculated deception claimed the rank of prophethood. He had been so successful in befuddling the public-at-large that they were convinced, accepted him without dispute and followed him. The grounds for his fellowship varied. Some followed him through greed, whilst others followed him on account of their
.lower appetites whilst others were fearful of him

His corruption was rampant, and he terrorized the land killing those who dared to stand against him and made legal
.for himself all that Allah had forbidden

Throughout the centuries there have been several people who claimed the falsity of being a prophet with diverse motives. Some did so out of envy and arrogance of the Messenger of Allah, praise and peace be upon him. The greatest liars of all to lay claim to the prophethood were a man and a woman who lived during the time of Prophet Muhammad, praise and peace be upon him. His name was Mosailama, and her name was Sajah. In order to consolidate their claims they surrendered to each other and married thereby sharing the title until Allah defeated them in a most
.degrading manner

In more recent years imperialist powers have been found cultivating the ego of the self-opinionated in order to achieve their aims. In India that person was the liar Ghulam Ahmed Qadyani. He was both a traitor and spy; a low level ambitious civil servant of the British. India during this era had been

colonized by the British and Indian Muslims fought bravely
against them in defensive jihad

Ghulam was supplied by the British with vast sums of money and propaganda with which he was able to buy and influence the ignorant. In obedience to his British masters to subdue the Muslim uprising, he declared jihad was no longer
amongst the principals of Islam

In Islam, jihad is an obligation prescribed by Allah and His Prophet Muhammad, praise and peace be upon him, and as such no one can annul it except a prophet under the order of Allah. It was therefore necessary for Ghulam to claim the prophethood so that he would be able to annul the obligation of jihad in the minds of the weak, and this is exactly what he
did

Although claiming to be a Muslim he abandoned the statement of Allah in the Holy Koran that mentions the beloved, the chosen, Prophet Muhammad, praise and peace be upon him, that distinctly describes him as being "The Seal of the Prophets" together with other supportive Koranic
statements. Instead he fabricated a false interpretation

He distorted the meaning of the Koranic word "Seal" which is in Arabic "Katim". "Katim" is recited in two ways but with different vowels. Both pronunciations bear the same meaning thereby any attempt to fabricate another meaning is completely blocked. One must also remember that Allah, Himself has granted His protection of the Arabic Koran which no one can alter, He says, *"We have sent down the Remembrance and indeed We are the Protector"*. From this certainty we are assured that Allah, the Exalted, has guaranteed His protection with a Divine system itself in which no word is substituted by another, nor yet a letter
substituted with another

The Koran is the Message and its protection means that the Messenger is continuously the Messenger for all humanity, and without doubt humanity was in need of a Messenger who preached the Oneness of Allah because each after the passing of the previous prophets their Holy Books had been

tampered with. And so when it was the Will of Allah to seal the prophethood He sent the Koran and guaranteed its protection therefore there is absolutely no need for another messenger to be sent

However, Ghulam Ahmed threw this very important fact to the wall in favor of his British masters who had bought him in order to annul the jihad of Muslims. Consequently he claimed the title of the prophethood for himself and proceeded to follow his masters

The government of Pakistan is to be highly commended for denouncing the claim of the followers of Ghulam Ahmed Qadiani to be Muslims, and has classified them as being non-Muslims

The British were also responsible for promoting another false prophet, who founded the Bahai faith, and in turn proclaimed jihad to be null and void

Annuling jihad is the distinctive signature of the agents of imperialism. The Bahai faith is not only sponsored by imperialists but by Israel both of whom nurture and finance activities that divide Arabs and Muslims

It is evident that each organization which either annuls or delays jihad or even makes it conditional is a movement plotted and adequately financed by imperialist powers

We reiterate, the prophethood has been sealed once and for all by the Messenger of Allah, praise and peace be upon him, and is one of the decreed obligations of the Islamic faith. It is obligatory for Muslims to resist anyone proclaiming himself to be a prophet and this was indeed the stance taken by Ibn Bashish against Abi Atawagin Ktami

Ibn Bashish was relentless in his struggle against Abi Atawagin Ktami and his followers, he used Koranic evidence, logic, and when those who refused to listen he took up arms against them. Attempts to bribe, scare and silence him abounded but he was resolute and he carried on the right of Allah standing in the face of falsehood

Ibn Bashish, may Allah be pleased with him, was assassinated sometime between the years 622 and 625. He died as a martyr protecting Islam and the Seal of the .Messengerhood

Abdulhasan Shazli said, "During the period when I lived with him I witnessed many miracles and paranormal matters." Amongst such matters was the prediction of Imam Shazli's time in Tunisia and his upsetting of the sultan and his .migration to Egypt where he received the rank of Pivot

Imam Shazli narrated how one day he was sitting with a small child playing in his lap when it entered his mind to ask ibn Bashish about the Greatest Name of Allah. To his surprise the child stood up and put his hands on his collar and said, "Abulhasan, you have the intention to ask the shaykh about the Greatest Name of Allah. The issue is not that you ask about this Great Name, rather the issue is that you become the Great Name of Allah" meaning that the secret of Allah is placed in your heart. Upon hearing the child, the shaykh smiled and told Abulhasan, "So and so has answered on my behalf." And there is no doubt that ibn Bashish was the .Spiritual Pivot of his time

Ihsan, Methodology and the Path

It is correct to say that the methodology of Imam ibn Bashish is the same as that of Abulhasan, may Allah be pleased with .them

From a purely theoretical point of view it is also correct to say that although ibn Bashish did not have followers at that point in time on account of distancing himself from people to whom allegiance might be taken with its obligations of daily .supplications and readings, he had a methodology

Despite the fact that he did not establish a fellowship, he laid down fine details for every second of the path. His path was that of religion and the essence of this path was the abundant praising and venerations of the Messenger of Allah, praise and peace be upon him. His methodology was

the practice of that which Allah has permitted and the
.avoidance of what He prohibited

Dear reader, we will now start with the translation of ibn
Bashish's great supplication on the Prophet, praise and
.peace be upon him

The Supplication of ibn Bashish

O Allah, praise and venerate
,the one upon whom You outpoured the secrets
from which the light has come
in which reality has been raised
and upon whom the knowledge of Adam has been sent
so he (Prophet Muhammad) rendered creation incapable
and of him the understanding of people is minimal
so neither those who came at the beginning nor end
.can fully comprehend him

The rose of his beauty
,in the Garden of the Kingdom has blossomed
and the Garden of Might flooded by his light overflows
and there is nothing with which he has no connection
because if there is none to liaise
then the means are naught
.and the object of liaising will not exist

O Allah, such a supplication that is
suitable to be asked from You
.be upon him in a manner which befits his rank

.O Allah, he is the gathering secret who guides to You
.and he is Your Greatest courtier who stands before You

O Allah, join me to his lineage
and make me certain in his influence
and let me know him with such knowledge
.that will save me from all the entrances of ignorance
And with it I become full of the entrances of virtue
,and carry me upon his path towards You
.with a kind of carrying surrounded by Your victory
And cast me above falsehood so that I can overcome it

and thrust me into the ocean of Your Oneness
and save me from the turbid status of negating
.other than the Oneness
And immerse me in the eye of the ocean of Your Oneness
,in which I neither see nor hear
.find nor feel except it
And let the greatest courtier by the life of my soul
and his soul be the secret of my reality
.and let his reality be the gatherer of my worlds

O First, O Last, O Apparent, O Hidden
hear my supplication in the same way
,that You heard the supplication of Your worshiper Zachariah
.and give me victory for You by You
And support me by You for You
and gather between me and You
.and avoid between me and other than You
.Allah, Allah, Allah

*He who has obligated the Koran
.Will bring you to an appointment
,Say, 'My Lord knows well who comes with guidance
And who is in clear error.' Chapter 28, verse 85*

*,When the youths sought refuge in the cave
They said, 'Lord give us from Your Mercy
'And furnish us with rectitude in our affair
Chapter 18 verse 10*

*Those who (try to) hurt Allah and His Messenger
Shall be cursed by Allah
,In this present life and in the Everlasting life
.And He has prepared for them a humbling punishment
Chapter 33 verse 56*